





Trembling, the point of all her face  
 Like all motion gave light,  
 Like phosphorescent sea at night.  
 There jukes our Eastern, plainly sea  
 Of him who bewar'd Jerusalem;  
 A non-resistant by conviction;  
 But with a bump in contradiction;  
 So that, where'er it gets a chance,  
 His rights to play the lance,  
 And—your own doubt or believe it,  
 Fall at the head of Joshua Leavitt.  
 The very calamity he'd launch  
 And scourge him to the cold branch.  
 A master with the foils of wit,  
 The material he should have a hit;  
 A gentleman, withal, and awe him;  
 Only base things excite his choler;  
 And then his satire's keen and thin  
 As a little blade of Saladin.  
 Good letters are a gift of art,  
 And his are given of a great heart,  
 True offspring of the fiercest muse,  
 Not a chip-gathering of no use,  
 Like a new household which all praise,  
 But of one blood with Horace Walpole's.  
 There, with one hand behind his back,  
 Stands PHILLIPS, buttoned in a sack,  
 Our Art orator, our Chatham;  
 Shrivell when he lightens it,  
 Always to say the word that's granted  
 So that he seems but speaking chance;  
 The upshot thought of every leaver;  
 Upon flash his brooding heart lies fall,  
 And sends the applauding all in,  
 Like an exploded magazine.  
 His eloquence no frothy show,  
 The gutter's trash polluted flow;  
 No rapt yellow flow,  
 Whose showers can't be seen for mud;  
 So simply clear, serenely free;  
 So silent, strong, its graceful sweep,  
 None measures its ungraspable force,  
 Who has not striven to stem its course,  
 With smooth Niagara's waters, who think to play  
 Let Austin's total shipwreck say,  
 He never spoke a word too much—  
 Except of Story, or some such,  
 The heart's desire he contained by ethics strict,  
 The heart refuse to cavert.  
 Beyond, a crater in each eye,  
 Who tears a wound, broad-shouldered PHILLIPS;  
 A Thebes in almost comical force,  
 The wager of eternal war  
 Against that loathsome Minotaur,  
 Of whom we sacrifice, each year,  
 With smooth Niagara's waters, who think to play  
 (Dear M. pray brush up your Leupen)  
 A terrible denouncer, he!  
 Old Sini burns unquenchably  
 Upon his lips; he well might be;  
 He'd burn the world, for here Judea,  
 Habbakuk, Erem, or Herod;  
 His words were burn as with iron scaven,  
 And, nightmare-like, he mounts his iron  
 Spurring them like hell avenging fate,  
 As Waterson his allegator.  
 Hard by, as calm as summer even,  
 Smiles the reviled and pelted SYRNAS,  
 The unappeasable Bonapartes,  
 To the churchmen of our clergies;  
 The grim ascetic, who to complete,  
 His own peculiar cabinet,  
 Contrived to label with his kicks,  
 One from the followers of Hiccup;  
 With a mimicry,  
 Not with soft back and supple knee,  
 But learned the properties of stone,  
 By constant clasp of flesh and bone,  
 And made the *experimentum crucis*  
 With his own body's vital juices.  
 A perfect gem for his august endurance,  
 A kind of maddened John the Baptist,  
 To whom the barbaresh word comes apert  
 Who, struck by stone or brick he starr'd  
 His epithet as hard,  
 Which, deadlier than stone or brick,  
 Has a propensity to stick.  
 His oratory is like the scream  
 Of the iron-horn's phrenzied steam,  
 Which warns the world to leave wide open  
 For the eagle's talons the open  
 Ye men with neckcloths white, I warn ye  
 Habet a whole haywain in cornea.  
 A Judith, there, turned Quakeress,  
 Sits Abby in her modest dress,  
 Serving a table quietly,  
 As if that mild and downcast eye  
 Flashed never with its scorn intense,  
 More than Mædon's eloquence.  
 Force is her eagle's talons, as its dead  
 Far-flaring looks o'er Elms the dead,  
 Along the wires in silence fars,  
 And messages of conscience bears.  
 No nobler gift of heart and brain,  
 Than a white's talons, as its dead  
 Was a'er on Freedom's altar laid,  
 Than hers—the simple Quaker maid.  
 These last three (leaving in the lurch  
 Some other throwers) assault the church,  
 Who therefore writes them in her lists,  
 As Satan's limbs and agents;  
 For each has one an objective  
 Which serves them like the Grains' the root  
 Pass-d round in turn from folk to folk  
 If any tam should arise;  
 They look on it with constable's eyes,  
 To round its neck a heavy-axe  
 And a white's talons, as its dead  
 This brick, with other (useful) very, the

Is laid to the Babylonian meretrici,  
But 'twas in vague before her day,  
Wherever priesthoods hold their sway,  
And Babel's Pope and with that stock  
The followers of P and M.

Well, if the world, with prudent fear,  
Pays God a seventh of the ear,  
And the poor farmer, who has left  
All his religion in one stack,  
For this world works six days in seven,  
And on the seventh works for Heaven,  
In expecting for his Sunday's sowing,  
The next day for his week's mowing.

The words of all his morning gung:  
If the poor churchman, by power excited,  
Finds none so infidel as Christ,  
Quite backward reads his gospel meek,  
(As 'twere in Hebrew wit, not Greek),  
With conscripte drafted from his side,  
And makes one gate of Heaven so wide,  
That the rich orthodox might ride  
Through on their camels, while the poor  
Squeeze through—the church's unyielding door,  
Which, of the gospel's strictest line,  
Is narrower than bead-needs' eyes—  
What wonder World and Church should  
The true faither atheistical?

Yet, after all, 'twixt you and me,  
Dear Miller, I could never see  
That Sin's and Error's ugly snarl  
Stained the walls only of the church—  
There are good priests, and good men (I take  
Them for the best), who take  
Can't believe the church's strange.  
As some men do, for Right or Wrong.  
But, for this subject, (long and vast)  
I must refer you to my text;  
As also for a last extract  
Of good with which the hall was parted.

THE HUTCHINSON FAMILY, after giving their  
annual Fund-Raise, were denied the use of  
the principal Philadelphia for a fourth century, by the  
city, on the ground that the Mayor had given his  
name to the admission of persons of color could be  
allowed, and would be positively prohibited, and  
the city would be exposed to the danger of  
riot! This is another exemplification of Ameri-  
cany—another story to travel to England, and  
reprobation of our country. Shame of William  
is not this misallied 'act of brotherly love'  
become the hold of every foot step of  
insure, the Hutchinsons indignantly refused  
admit colored persons from their concert, and  
figuratively, shook off the dust from their feet  
and excommunicate city.

WE acknowledge the receipt of a dis-  
missal suggested by the death of Lieut. Edward Davis  
of the U. S. Army, who died at Camargo, Co. N. M.  
46—by William P. Tilden, of Camargo, N. M.  
I shall the world prove dearest father's  
rightly improves the occasion to exhibit the  
and guilt of the war with Mexico.

**THE FUGITIVE BILL DENIED.**  
(Reprinted for the  
I have been requested to  
the devoted this evening, I  
with reluctance, as it seems  
which involve so much  
of the purposes of the  
not in the remotest bring to the  
before, neither offering  
the general public, nor  
of words, I must faintly  
I listened, with some of  
to the address of the  
moving; and as to the  
these the evening, though  
have been led somewhat im  
which I shall follow, by  
wellness, I could not find  
of one of them, and  
measures, which he de  
to whether to ascribe this  
the actual manner in whi  
by his denigrating the imp  
of the attacked. I thi  
abolitionism, which is t  
to conduct either  
which would sufficiently  
tself, out of which  
these friends have not fully  
self; I have not considered  
to criticize.

Now, our cause has gone  
all forces; and, like most  
of reasons, whether moral or  
elected by some individual  
which these movements are  
for the ages, but some individuals  
the eyes of the community  
for the first time, upon  
the community is awakened  
which shall plant itself deep  
rooted, it becomes an enemy  
models its conscience. Do  
about the banner raised  
have rarely counted the co  
first broke out, the  
first booming of the cannon  
to wives and children, tho  
should be back on the m  
of the long, trying struggle  
was not till long after the  
all the earnest thought of  
prior had suffered the dep  
realized for the war.

Just such was the commo  
very movement. When fi  
awakened by the incoarc  
more dangerous, we little k  
was commencing, which w  
relations of society. Our  
has given his name to the  
not himself appreciate the  
originating. He probably  
the religious leaders of Bo  
it was a temporary circum  
secured the public sym  
successful movement. Bu  
Alap, he, saw more distinc  
against him. I think that  
themselves with this esu  
fundamental change whic  
nation. We cannot exp  
time than the war; that  
our graves, for we have s  
ers up in its hands, all  
tion,—which holds for all  
ambition, pride of caste, lo  
can make it just.

And, the past give  
courage.

Our success has been v  
look at it! Ever since the  
career, there has been sl  
that it sent out more  
1776, the oppressive m  
have addressed to it the  
the one of us? The  
men, the slave has follow  
climbed the Capitol, as h  
quorons, and bade us rem  
pressors.

This slot has been wit  
ment of our national ex  
for forty years it attracte  
and very little sollicitu  
aces now. The Americ  
the morning, and fly to  
earth, that he shall not  
hold it? No Andrew S  
seal of the nation's inde  
with great swelling wor  
as an honest man, b  
ephus O'Connell shall  
proving him, in the fac  
relative of a State, wh  
men and women for the  
can pass to the other ad  
for a while, the lively o  
in, but some Douglas  
upon the platform, to r  
be layman or clergyman,  
of this Kansas man ev  
at his bidding. We hav  
have awakened the worl

We are justified in the  
bars language—in the s  
which we propose, a  
by the fundamental cha  
attack. Some men ask  
against slavery to politic  
words—is a superficial  
little dreaming how deep  
can slip. It cutt all the  
Revolution, and survive  
flood; so many of the fo  
society, of his species is  
the slave system respect

When Thomas Jefferson  
died, routing out the w  
imitation of feudal frim  
pious Episcopacy with  
gious liberty, he came a  
in youthful hope, he de  
even to touch it, but  
the torpedo touch. He  
saw it, he should low  
exiled from political po  
sided with the same ho  
how deeply the evils  
Slavery might say to  
to the Justice of the  
dignity, attempted to o  
many, my friend makes  
slavery might say to p  
story." How long shall  
the vain hope that the  
best? How long shall  
with cords? If you w  
very down to the pres  
program of our count  
political opposition, lo  
evaluated so weak, look  
which war to be con



### LETTER FROM THE ARMY.

By the arrival of the steamer ship Massachusetts, at New Orleans, advices had been received from Tampico to the 10th of December.

Considerable excitement has been produced at Tampico, in consequence of a report that a large body of Mexican troops in the neighborhood of the city, were about to march upon it.

It was positively asserted, and the report generally believed in the American camp, that Santa Anna had a force of 25,000 men at San Luis Potosi.

It was reported that he was taking the most stringent measures to suppress the army of all his officers, on whom there rested the remotest taint of suspicion for cowardice, it being his determination to retain only those in whom he could place the most implicit confidence for bravery and skill.

Santa Anna was also reported to have determined to death any officer who should disgrace himself by a cowardly or unsoldierlike conduct in future.

Six thousand cavalry were reported to be at Victoria, under the command of Gen Urrea.

The Mexicans, in consequence of these advices, were in very good spirits, and expressed the desire of being led against the invaders.

**Celebration in Newburyport**—The Printers of Newburyport design celebrating the anniversary of the birth of Franklin, by a Supper, at Washington Hall, on the evening of the 16th of January, and are desirous of having as many of the fraternity present as possible. The Committee of Arrangements, therefore, extend a general invitation to the craft, residing in Boston; Salem, Lynn, Danvers, Gloucester, Haverhill, Georgetown, Amesbury, Portsmouth, Exeter, Dover, &c. &c., to join with them in said celebration, and request information as to the number who will probably be with us, to be forwarded to the Committee, by the 6th of January. Addresses &c. may be expected, and also a first rate supper.

**MASSACHUSETTS ANTI-SLAVERY SOCIETY.**  
The Fifteenth Annual Meeting of the Massachusetts Anti-Slavery Society will be held at the Faneuil Hall, **WEDNESDAY, January 27th,** and will probably continue in session three days. In view of the glorious strides of despatch—the prosecution of a war of independence for the purpose of extending the boundaries of Slavery, and rendering the sway of the Slave Power absolute over the country—and the exigencies of our great enterprise—all the members and Friends of the Society, and all auxiliaries, are earnestly invited to be present, and in approaching meeting the most numerous and the most effective of any that has yet been held in this Commonwealth.

**FRANCIS JACKSON.**

ANTI-SLAVERY MEETINGS.			
Addison Davis, of Lynn, will lecture on Slavery, in			
Hanson,	Friday,	Jan.	
E. Abington,	Saturday,	"	
Ahington,	Sunday and Monday,	"	16,
E. Bridgewater,	Tuesday and Wednesday,	"	12,
Bridgewater,	Thursday and Friday,	"	11,
Raynham,	Saturday,	"	11,
Taunton,	Sunday, Monday, Tuesday,	"	17, 18, 19,
Norton,	Wednesday & Thursday,	"	20,
Wareham,	Friday and Saturday,	"	22,
W. Marshfield,	Sunday and Monday,	"	24,
E. Attleboro,	Tuesday,	"	25,

The friends of the slave in all these towns are requested to co-operate with Mr. Davis, by making all necessary arrangements for his meeting, and conveying him from place to place without charge. As one of the primary objects of his mission is, to obtain subscribers for the Liberator and Standard, they are also desired to render him every facility, by giving him the names of such as are friendly to this cause, that by obtaining their names as subscribers a wide circulation may be given to these papers.

L. MOODY,  
General Agent Mass. A. S. Society.

**ANTI-SLAVERY MEETINGS.**

Parker Pillsbury will lecture on Slavery in

Foxboro,	Friday,	Jan.
Canton,	Saturday,	"
Walpole,	Sunday,	"
Waltham,	Tuesday and Wednesday,	" 12,
Leicester,	Thursday and Friday,	" 14,
Lowell,	Saturday and Sunday,	" 16,
Fitchburg,	Tuesday and Wednesday,	" 18,

The friends of freedom in these towns are urged not to fail of making all necessary arrangements for his meetings.

L. MOODY.

General Agent Mass., A. S. Society.

**ADELPHIC UNION LIBRARY ASSOCIATION**

The 8th lecture before this Association will be delivered on Monday evening next, Jan. 1st, at the Lyceum Chapel, by George B. Emerson, Esq. Subject, "Historical Pictures." Tickets free.

T. H. RINGGOLD, Sec'y

**WILLIAM A. WHITE,** of Watertown, will lecture before the Worcester Anti-Slavery Society, Sunday next, Jan. 10, afternoon and evening.

The public are invited to attend.

Dr. Charles Spear will preach on the Duty of Society toward Criminals, in the Rev. C. Smith Street Church in Medford, on the second Sabbath in January, at the regular services in the afternoon; and in the evening, in the Universalist church.

**PRISONER'S FRIEND. NEW BOOK STORE**

THE PRISONER'S FRIEND, a weekly periodical devoted to the abolition of capital punishment and the reformation of the criminal, is published at No. Cornhill, Boston, Mass., by Charles and John

**Spend.** Terms \$1 50 in advance. The paper covers the new year on an enlarged sheet, and with the prospect of additional interest being imparted to its columns by the accession of the names of several distinguished gentlemen to its list of contributors.

**PHILANTHROPIC BOOK STORE.** A good assortment of books relating to the great moral enterprises of the day, are for sale at the office of the Prisoners' Friend. Many of these books can be sent by mail.

**SPECIAL NOTICES.**

**ANTI-SLAVERY LEAGUE.**  
**TICKETS OF MEMBERSHIP.**  
 May be obtained at 25 Cornhill, price 25s. From the country wishing tickets, to constitute the League, and any of their friends members of the League, may obtain them by remitting the money and name with the residence of each, to the subscriber, who the tickets, properly filled up, will be forwarded them by mail.  
**ROBT F. WALLCUT, 25 Cornhill.**  
 N. B. The Anti-Slavery League is an Association formed in London, in which George Thompson, Esq. has been elected, and which are now employing him in the United States.

in all parts of the world, who can adopt the PRINCIPLES of the League, which is thus expressed on the Ticket:

'Shareholding, under all conceivable circumstances, is a heinous sin, and ought to be immediately abandoned.'

**GRATUITOUS MEDICAL ADVICE.**  
Dr. C. F. HOFFENDAHL & Dr. DAVY THAYER have opened a *Medical and Surgical Infirmary*, at their Rooms at *Boylston Hall*, (or *Boylston Market*), where they will give gratuitous advice to the poor, on *Thursdays*, from 3 to 6 o'clock, P. M.

**EXECUTORS' NOTICE.**  
**NOTICE** is hereby given that the subscribers have been duly appointed executors of the will of **HENRY CHAPMAN**, late of Boston, in the county of Suffolk, merchant, deceased, and have taken on themselves that trust, by giving bond as the law directs. And all persons having demands upon the estate of said deceased, are required to exhibit same; and all persons indebted to the said estate called upon to make payment to: **MARY G. CHAPMAN,**  
**MARIA W. CHAPMAN,** } Executors.  
**WENDELL PHILLIPS,**  
 Boston, Dec. 28, 1846.

**IMPORTANT WORK.**  
*Just Published, and for sale at the Anti-Slavery*  
*Depot, No. 21 Cornhill.*  
**THE CHURCH AS IT IS; or, the Ever-**  
**lasting Hope of Slavery.** By Parker Pillsbury. Pr.

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16 cents. Second Edition.  
 January 8.

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**VERBATIM REPORTER.**  
 BY  
**HENRY M. PARKHURST.**

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FOR SALE BY THE  
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It is prepared to furnish PHOTOGRAPHIC REPRODUCTIONS OF THE ABOVE WORKS.

Speeches, Sermons, &c., at short notice.



## POETRY.

The following is obviously in reference to the pro-slavery, run-distilling, wine-bibbing, Hollis-street church, and the Thanksgiving anti-reform sermon of its hiring pastor, Rev. Mr. Peck.

For the Liberator.

## PARLOR TALK.

Father, you know how pleased I was  
On last Thanksgiving day;  
You said the sermon was so good,  
For printing it would pay.  
And well you know our pastor dear,  
(So unlike other men)  
On Sabbath-day repeated it,  
And how it pleased us then!  
And when in print it did appear,  
How fast the copies sold;  
For all the truths he uttered, were  
Run in the good old mould.  
But just look here—the 'Christian World'  
Our Sermon has reviewed—  
I'll read it you, papa, and see  
The course it has pursued.  
It calls it an 'Apology  
For Slavery and Rum';  
I'm sure I hope we should no more  
Before the public come.

Why is it, pa, our good old church  
Should always be best?  
The man who made past trouble's gone,  
And we are troubled yet.  
Papa, if 'tis your liquor trade,  
That keeps us in a broil,  
Or if it is in Slavery's cause  
We do not tug and toil,  
Let's try new-fangled principles,  
And see what they will do;  
For scarcely anything is wrote,  
But some one points to you.

Do hold your peace, my silly child,  
And view things as they be;  
What harm can criticism do,  
Coming from J. F. C.?  
But look, papa, another man  
Has wrote upon it too;  
I sometimes think, I must confess,  
What many say is true.  
Rum, War, and Slavery and Wealth,  
No public favor wins;  
But then I know we hire no man  
To preach on special sins.  
We need to hear enough of those,  
To keep our consciences clean;  
And still so quiet now we find—  
Father, what does it mean?

My daughter, reach that paper here;  
Upon it I insist;  
I'll quickly tell the editor  
To drop me from his list.  
He need not think apologies  
Will for his course atone;  
Our church can never quite be  
Till we are let alone.  
We chose a man just to our mind,  
To face each coming storm;  
And we as one adhere to him,  
Who lets alone Reform.

From the Boston Courier.

## THE VOLUNTEER'S SONG.

Go, go, go,  
Spreading death and woe,  
Hear the cannon's mighty noise,  
Flash the powder that destroys,  
Shoulder up your guns, my boys—  
Conquer Mexico.

Go, go, go,  
Mr. Polk says so;  
Cross the rivers, stem the flood,  
Bear the rain and sleep on mud,  
Stab their hearts and sink their blood—  
Conquer Mexico.

Go, go, go,  
Leave our Northern snow;  
Go, where fever lard the air,  
Where the sky, however fair,  
Loads the body with despair—  
Conquer Mexico.

Go, go, go,  
Throw aside the hoe;  
Leave the plough and leave the brake,  
Carte and cows, and wives forsake,  
You yourself may be a rake—  
Conquer Mexico.

Go, go, go,  
Reason answers, No;  
Never mind her; Glory's voice  
Swells and makes a louder noise—  
Hear her orders, O my boys,  
Conquer Mexico.

Go, go, go,  
Mr. Polk, you know,  
Bids you fight and kill and quell,  
Cut their throats and make them yell,  
Tread their spirits down to Hell—  
Conquer Mexico.

Go, go, go,  
To the nation show  
We are freemen by our birth;  
Free for madness or for mirth;  
Free to conquer all the earth—  
After Mexico.

From the Taunton Democrat.

## THE WORDS OF STRENGTH.

There are three lessons I would write—  
Three words—as with a burning pen,  
In tracings of eternal light,  
Upon the hearts of men.

Have Hope. Though clouds environ now,  
And gladness hide her face in scorn,  
Put then the shadow from thy brow—  
No night but hath its morn.

Have Faith. Where'er thy bark is driven—  
The calm'st report, the tempest's mirth—  
Know this—God rules the hosts of Heaven,  
The habitants of earth.

Have Love. Not love alone for one—  
But man, as man, thy brother call;  
And scatter, like the circling sun,  
Thy charities on all.

Thus grave these lessons on thy soul—  
Hope, Faith and Love—and thou shalt find  
Strength, when Life's surges rudest roll;  
Light, when thou e'er wert blind.

## THE WILL OF GOD.

'Thy will be done in Earth, as it is in Heaven.'  
Oh, beautiful and bright that world must be,  
Where life is but the doing of God's will!  
Could we on earth as perfectly fulfil  
Thy holy law, we also should be free!  
For angels are not happier than we are,  
When in our hearts we take our Father's name,  
And with a resolute and steady aim,  
Make all our deeds with His high will agree.  
Father! we love our land of human birth,  
Which Thou to us for a brief hour hast given;  
We love this beautiful and fair young earth,  
And fain would make it like our home in Heaven.  
Oh! one thing more we truly need—but one;  
That here, as in yon Heaven—Thy will be done!

## REFORMATORY.

THE PRIESTHOOD—THE CHURCH—AND THE PEOPLE.  
LONDON, November, 1846.

To the Editor of the Liberator.

DEAR SIR:—Your visit to us will remind you of one of the great checks to our onward progress, and to our ability to aid progress elsewhere—the weight we have to carry in what is here called the Established Church—that is, the Church called the Church of England, which, being established by act of Parliament, is called by many the Law Church, to distinguish it so far from the Church of Christ.

With us, the supporters of the Law Church are the lords and the land-owners; the farmers dependant on the owners of the soil, and clodpates dependant upon them—if supporters these two last can be called. It should always be borne in mind, that at least one half of those who pass for churchmen, in Old England, and who must be admitted to possess greater intelligence than the farmers and their laborers, are not supporters, as far as inclination goes, but merely conformers from position, place, or connection.

Another large portion is comprised of those who, being indifferent as to faith, study appearance, and therefore join those who are generally considered the respectable.

The lords—I purposely avoid calling them the nobility, for the descendants of the old nobility have been swamped by the creations of George the Third, so far as mere antiquity is a constituent of nobility—the mass of the titled men of this country, are but of yesterday. The lords are supporters of the Church, because they are most of them time-holders and patrons of livings; and are selected for lords because of their thick-and-thin advocacy and support of Tory against American and French independence. They are supporters of the Law Church, because that church furnishes provision for their younger children, and other connections. The church is their warren; it is an aristocratic preserve, by upholding which, a tenth of the produce is drawn from the industrious, for the support of lordlings and other offshoots, and those accommodating chaplains and tutors, who, by pliancy and prudent marriages, qualify themselves to teach humility to those over whom, but not by whom they are appointed to preside as religious teachers, and to whom, nominated by the lords and the Lord Chancellor, (always a churchman,) they have generally been appointed as magistrates to expound the penalties of the game and other oppressive laws, in connection with the terrors of their creed. Of these classes,—that is, the lords, the squires, and the farmers, in districts where commerce and newspapers have not yet brought the intellects of the last into action,—the former are the principal supporters of this holy daughter of a mother, whom they have been themselves the loudest in calling by a name which their courts visit with the penance in a white sheet.

As to the laborers, they, poor things, are the mere slaves of the soil. They are not, like your black slaves, bought and sold by name, but they are in effect bought and sold with the lands. They live upon potatoes chiefly, and a coarser bread than others; they live in their masters' cottages, from whence they are ejected, if discharged as laborers; and the owners of the land erect fewer cottages than there are men, and, consequently, if discharged, they are reduced with their families to a state of perfect destitution; and they have no alternative but what is called the Union—a place in which husbands and wives are not permitted to see each other—out of which they must not go, or if they do, are not allowed of their shelter when they return—in short, it is a prison, under another name; and though, like the poor slave in America, the laborer is not sold to pay his prison fees, he is effectually prevented from ever emancipating himself, and becoming his own master. His wages are upon the average about 9s. per week, and upon these wages he has to maintain his family, and pay his cottage rent of 2s. per week, (this is usually stopped out of his wages,) and to buy clothes. Their destitution is extreme; and if the father were to go on the tramp in search of work, he would be apprehended, and committed to prison, should any of his family need, and they are sure to need, relief from the Union. It is folly, therefore, to look for mind under such circumstances. These poor creatures are about as effectually shut out from education and its advantages, as your poor slaves are by express enactment; and it is to give religious instruction to men so dealt with by the system of which their clergy are the principal administrators, that we are made, as a people, to pay £6,000,000 every year; and by the law of England, these poor men, if they do not go to church every Sunday, are liable to be fined 1s. for the first offence, and an increasing fine for a repetition; and imprisoned, if they do not pay it! Of course, as the parishes of such a system, they have no mind; they are mere heavy organizations, whirled about by the circumstances controlling their cloddy position.

What we should have been as a people, if the discoveries and inventions of Fulton, Arkwright, Cartwright, Watt, and others, had not introduced machinery and manufactures so as to increase our towns and congregate our people more together, it is difficult to say. We should probably, ere this, have sunk into a state of half barbarism, and have exhibited much the same downward tendency which your Slave States exhibit. We should have had two classes only—the china and the earthenware classes—great wealth and great destitution—splendor and rage, luxury and squalor.

In small towns and villages, the parson, the lawyer, and the doctor, usually lead the society of the place. The one has a perennial retainer in favor of things as they are. His titles and his dues, so called, are retaining fees in favor of standing still. The lawyer, for the sake of the parchment, courts the squarchy, seeks the patronage of the magistrates, who have hitherto, to the disgrace of the government of this country, been selected from those who conform to the established sect; and the doctor seeks to physic all 'respectables.' The whole of this union of interested and crooked policy is produced by the unholy alliance of Church and State, which means the setting of one sect upon the shoulders of all the rest, by which the one grows unhealthily fat, torpid and oppressive, and the others are depressed by the weight which cupidity, not the gospel, has imposed upon them. The whole is a union of worldly interest, not of religious principle.

Those of your countrymen, who have traveled in England, and have compared the rise of such active, thriving towns as Manchester, with the dullness and lethargy of cities like Chester, who have seen the activity, intelligence, energy, public spirit, and progression of the inhabitants of the one, and the coldness and priest-like dullness and decay of the other,—will have seen what it is to be, on the other hand, under the leaden rule of Priestcraft, and to be free from the influence and heavy depression which exist wherever there is a clerical corporation holding sway. Cities with us are synonymous with Bishops. There the priests have managed to obtain lands, and, as a rule, they let lands for twenty-one years only; in cities, sometimes for forty. The consequence is, that if the tenant improves his property, his rent is raised at the end of the term, and made proportionate to the then value of the premises. Thus he is made to pay for the results of his own industry and property, and the clerical incubi, either suck his marrow, in the shape of rent, or break his spirit, and prevent the fruits of the earth coming to maturity.

It is notorious here, that cities decay, and, although circumstances the same, towns increase. Liverpool, which is not a century old, is rapidly rivaling Bristol, which is a city of centuries old, with all the advantages of a channel or sea-board. Given the same

natural advantages, the men without a corporation of priests have invariably outstripped those who have been blessed (?) with them. They are the great mind-twisters, and as such, prevent the natural and healthy flow of knowledge. By their creeds, they tie the mind into knots, and array the prejudices of their victims against those who would untie them. Priests always consider they have a vested interest in mental stagnation; they fear the healthy flow of progression, they feel themselves in the saddle, and they know not but that movement may dismount them. Hence their love for creeds, and the necessity, when once a creed is formed, of adhering to it. A creed is a cement against decay. Nature is a state of change. A creed is like a pile, driven into a stream to check its flow; and a corporation of priests may be considered as a union of pile-drivers, to stem the stream of intellect. They succeed, for a time, in creating eddies, falls and whirlpools, but, being a mere union of finities against infinity, they are ultimately swept away by the majesty and power of the stream.

You have greatly added to the power of this stream, and, trusting that you may compel the Free Church priests to 'SEND BACK THAT MONEY,' or convince the people (which is far more likely) of the cupidity of the priestly character, and so contribute to emancipate the people from those who preach for hire,

I remain, yours truly,

EDWARD SEARCH.

## DIFFERENCE BETWEEN THE GOSPEL AND THE PREVAILING RELIGION.

We take the following extract from a Sermon,—rare for its moral courage and plain speaking,—delivered at North Bridport, (Me.) at the annual meeting of Union Conference, by J. P. Fessenden.

The religion of the Gospel is opposed, without connivance or compromise, to all sin—especially to sins of a flagrant character and of long standing, having the sanction of human authority and law, and having obtained a wide-spread popularity and religious sanction. Not so with the prevailing religion of our day. It is a religion of expediency, and, generally, has a bright look-out for the loves and fishes, and a full supply of carnal good things; and hence, it is by no means forward to raise a very sharp and determined voice of remonstrance against vices, long practiced, and in special favor with the rich and powerful; lest it should provoke their hostility, and endanger the generous support it is in the habit of drawing from their coffers. In matters of comparatively trifling moment, it is unyielding, and exhibits a bold front, when its creeds and denominational peculiarities are assailed, and there is danger of the slightest departure from a rigid and punctilious observance of its rights and ceremonies. On all points of this description, it shows great sensitiveness and watertightness of conscience. And it occasionally assaults with considerable energy, when there is a pretty fair prospect of an easy victory in public estimation, some of what are called the little cindeels of iniquity—such, for example, as parties of pleasure, dancing schools, the marrying of professors with non-professors, and of a man with his deceased wife's sister. But let its eye be turned to one of the strong holds of Satan, and it immediately trembles, and covers, and does not bend a bow, or shoot an arrow against it. In a word, it strains at a gnat, and swallows a camel. The Saviour neither winked at, nor spared any crime, when he was upon earth; but directed, incessantly, at every hazard, his most pointed and burning rebukes, especially and chiefly, against long cherished, and strongly fortified systems of iniquity, both in church and state; and finally sacrificed his life, in defence of truth, and in opposition to sin, as an example in all coming time to his followers, and for the salvation of a lost world.

His inspired Apostles closely followed his steps. Wherever they went, sin, hoary with years, entrenched in the habits and affections of the multitude, and guarded by human enactment and sanction, and open condemnation of the first and chiefest attention; and the altar of idolatry and superstition crumbled before their march; and their career was that of brilliant conquest over one vice after another, till, very soon, the banner of the Gospel waved, in triumph, over the palace of the Caesars. How widely different, in this respect, is the current religion of our day from that of Christ and his primitive believers! In other countries of Christendom, it follows, in many instances, the multitude to do evil. In our own, it does as bad, or even worse; it leads the multitude in upholding and protecting crimes of equal or greater enormity. It affords the protection it affords, by its teachings and example, and is itself to come out in united and open condemnation of it, the chiefest sin of American slavery. It is, in fact, the bulwark of this dreadful system of wickedness; for no one can reasonably doubt, but it has raised its determined voice against it, in years gone by, it would long since have ceased to exist, and would be known now only as a crime that had been. And were the churches, as a body, at this moment, to withdraw all connection with, and exert their influence for its removal, it could not long survive the shock; but, the serpent in the giant grasp of Hercules, would soon be strangled and expire.

From the London Standard, Nov. 1846.

## 'TOO VIOLENT.'

At present, as at all times when men's minds are not heated by a sense of insult, injury, or danger, truth is too strong for the public taste, the arbiters of which, in a quiet age, are fops, and money, and grubs, and snappers; and as truth is too strong for quailish stomachs, at such times all who speak truth or write it are 'too violent.'

As a friend of mine, who has been in his judgment of these words 'too violent,' was, in his judgment, the most detestable in their combination of any words in the English language. If a minister is bold and disinterested, like Chatham, Pitt, or Perceval, he is 'too violent'; if a writer tells plain and useful truths, though in the most guarded language, he is 'too violent.' In short, every thing that is not lying cowardice, or trick, is 'too violent.'

I would, and our friend, impose a farthing a syllable upon the use of the words, or a penny a phrase, a tax which would be quite sufficient for its purpose, for nobody ever says 'too violent,' whose soul does not lie within the circuit of a penny.

We entirely concur in our venerable minister's disgust at the use of the phrase, but as there is no danger of his fiscal check being imposed upon it, and as undoubtedly it is an efficient card for mischief to which all men who will speak nothing but truth without reserve must expose themselves, it is, no doubt, the prudent policy for the country party to observe silence until the proper time of speaking shall come, that is, when men are sufficiently irritated or frightened not to think truth 'too violent.'

O HOW CHRISTIAN-LIKE. The last number of Zion's Herald contains the following paragraph, in relation to Mr. Garrison, which strikes us as not being far from Christian-like in its spirit, or tone, as it would have been if old John Wesley had written it.

WM. LLOYD GARRISON.

This gentleman has been received by his fellow abolitionists (denominationalists) with considerable ceremony. Mr. Garrison's principles and principles have been more fully revealed to the English people by his late trans-Atlantic excursion than ever before; and many of them have discovered that their supposed sublime philanthropy is, after all, but a rash lamplight, whose hand is against every man, and every thing, that does not accord with his own exceedingly narrow views. The resolutions at Faneuil Hall, on the occasion of his return, in characteristic style, at his treatment by English clergymen.

It won't do, neighbor Herald; all your innuendoes never will convince your readers, that Garrison's character, as a man and a philanthropist, did not come out of the fog of his facial check, but that he did not break his back in departure, that he did not do his last visit. All the ill-treatment that your paragraph implies that he received from English clergymen, was only from that class who consort with thieves and build churches cemented with the blood and bones of human beings—clergymen whose blame were a thousand times better than their praise.—Christian Citizen.

## MISCELLANY.

From the Portland Pleasure-Boat.

## KILLING FOR THE GLORY OF GOD.

The Congregational Journal thinks God will overlook the Mexican murders for good, by subduing the people enough to make them willing to receive the Gospel. This is the coldest creed of comfort I ever tasted, but to 'the hungry soul, every bitter thing is sweet; so I place the bread basket in their cabin, and invite the fighting religious to help themselves. This shooting the gospel into the people, in the shape of cannon and musket balls, and sucking their towns, and ravishing their wives and daughters, as pay for the Gospel, is an improvement that few nations except this have adopted. The Journal says Mexico, from its first settlement by the Spaniards, has been a scene of cruelty, and intimates that God may have chosen this means to punish them for their sins. If this be the case, it appears to me a little singular that God should choose the Americans to whip them, unless he believes it takes a rogue to whip a rogue, and even in that case I should think he would send the Mexicans to whip the Americans first, and then let the Americans whip them afterwards. The Americans have had more light than the Mexicans, and in their cruelty to the Indians and Negro slaves, they are not behind the Mexicans. But perhaps the Lord chose the Americans to whip them, because no other nation under heaven is fit for such dirty work; if so, I have not another word to say on the subject; but will throw into the basket the following batch of fragments, served up by American gospel; no doubt they will prove delicious to the war-supporting Christians of this Union.

Gather round the basket, ye praying, fighting, preaching, murdering, gospel-shooting children of the wicked one, and hold another thanksgiving over these fragments. We have no priest on board to ask a blessing over them—the priests shun the boat as swine do purity; but food that is prepared by the iron and leaden implements of American gospel, ought to go down pretty easily without a blessing. Gather round, ye hunting hounds of hell that support the Mexican war, gather up to the feast; here are the fragments prepared by your own cooks.

[The editor here gives the details of some of the horrid atrocities committed by the American soldiers upon the helpless Mexican women and children, and then adds:] There, ye war-supporting religionists, is not that a delicious repast? And, if your own doctrine is true, are ye not the hunting hounds of hell? Are ye not sending your fellow-men by scores and hundreds into the burning lake? O ye Rev. Divines, who render thanks to God for the success of the American arms, how must his Satanic Majesty rejoice over such faithful servants as you! What shouts of triumph must ring through his regions, when you are heard praying for the success of American arms, and offering thanks for victories obtained!

## NATIONAL MUSEUM—MORE CURIOSITIES.

A basket of the flowers of rhetoric.  
An eye-lash from 'meek-eyed morn.'  
A phial of cream skimmed from the 'milky way.'  
A jar of the sweets of solitude.  
The shell of a nut from the forbidden fruit.  
A bottle of cider made from the forbidden fruit.  
An arrow of conviction.  
The eye of the law.  
The measure of our country's glory.  
The tail of an Irish bull.  
Some sand from Time's hour-glass.  
A ruffle from Love's last shift.  
A quinary, with a man in it.  
A knock-down argument, with the impression it made.  
The world in miniature; very old copy—faded.  
A pound of butter from the cream of a joke, and a cheese from the milk of human kindness.  
The march of mind, arranged for a full orchestra.  
Some bristles from the last brush with the Mexicans.

A fluke from the anchor of Hope.  
The shadow of the meat that the dog saw in the water.  
A finger-post from the road to ruin.  
Music of the spheres, original chorus.  
The cap of a climax.  
Musket and powder-horn of a shooting star.  
A boot made from the last of the Mohicans, with one of the spurs of the Rocky Mountains on the heel.  
The afternoon of the Day of Algiers.  
Some of the cells that were used to being skinned.  
A hinge from the gates of death; and some of the stuff that the child wren's up to.

A pattern of propriety.  
The mirror which was held up to nature.  
Title deeds and keys of a castle in the air.  
A jar of the last earthquake.  
A basket of the apples of discord, very tart.  
The brush used in painting the signs of the times.  
Bandage for an arm of the sea.  
Handle of the cup of sorrow.  
Scales for ascertaining a man's weight of character.

Remnants of stone from the pinnacle of fame; very much injured by time.  
A corn taken from the 'noiseless foot of time.'  
Some of the dough that was kneaded by the baker when he died of starvation.  
A bottle of rose-water, double distilled from the 'roses of pleasure.' Also, one of the 'thorns of adversity.'

EXTRAORDINARY DISCOVERIES AT NINEVER. Mr. Layard, an English gentleman, has for the last twelve months been pursuing the track—first laid open by M. Botta—at Nimroud, near Mosul, on the Tigris. His excavations have not only settled the precise position of Nineveh—the very existence of which had become little better than a vague historic dream—but have brought to light some of its buildings, sculptures and inscriptions. According to the account received at Constantinople, some months since, and communicated in the *Journal of Saturday* last, Mr. Layard had discovered an entrance formed by two magnificent winged human-headed lions. This entrance led into a hall about 150 feet long and 30 broad—entirely built of slabs of marble, covered with sculptures. The side walls are ornamented with small bas-reliefs, of the highest interest—battle scenes, lion hunts, &c.; and many of them are carved in bas-relief, and all executed with extraordinary spirit. They afford a complete history of the military art amongst the Assyrians, and prove their intimate knowledge of many of those machines of war whose invention is attributed to the Greeks and Romans—such as the battering ram, the tower moving on wheels, the catapult, &c. Nothing can exceed the beauty and grace of the forms of various arms, swords, daggers, bows, spears, &c. In this great hall were several altars, each formed by winged lions or winged bulls. These lead into other chambers, which again branch off into a hundred ramifications. Every chamber is built of slabs covered with sculptures or inscriptions; whence some idea may be formed of the number of objects discovered, the greater part of which, in fact nearly all, are in the best preservation. Mr. Layard's excavations have hitherto been confined to a very small corner of the mound, under which these antiquities have for ages been buried; it is impossible to say what may come out when they can be carried forward on an adequate scale.

## BRUTALITY TO WOMEN.

Persons who have never visited our prisons and police offices, can form no adequate idea of the suffering endured by many of the weaker sex who are confined in this city. When such persons pass by a miserable habitation, and hear the cries of a woman appealing to her unmerciful lord and master not to kill her, their hearts sympathize with her, and they exclaim what a villain, when perhaps one of the most virtuous of women is being punished. If they could but attend on our police offices, for one or two weeks, and mark the brutalized faces, the faces beaten almost to a jelly, the bruised limbs, the head or the body, and the almost paralyzed limbs of the numerous females who apply to the magistrate for a redress of their wrongs, they would be almost ready to swear vengeance on the heads of those brutal husbands. Those who are compelled to transact business at these places have had their sensibilities almost blunted by the many scenes of this description they have witnessed from day to day; and it is only when a case presents itself of more than ordinary atrocity, that they make mention of it.—N. Y. Ec. Post.

## THE YOUNG AMERICAN'S MAGAZINE.

OF SELF-IMPROVEMENT.

Containing Literary Entertainment and Instruction with an effort to promote the Union of thorough Self-Improvement with every Department of Industry.

EDITED BY GEORGE W. LIGHT.  
Published monthly—price \$1 20 a year. Two copies to one address. One copy for two years, \$2. Six copies \$5. Thirteen copies, \$10. All payments in advance.

THE leading purpose of this Magazine is, to awaken a more general interest in SELF-IMPROVEMENT—Physical, Moral, Intellectual, Industrial and Prudential; and to meet the wants of those who are more or less engaged in that noble work. But while it will aim to embody in its pages the means of original contributions, and careful selections and compilations from able writers—a good share of the best self-educational spirit and talent of the age, no effort will be wanting to make an entertaining and useful MISCELLANY OF PROSE AND POETRY for the general reader.

It will seek to improve deeply upon the minds of all persons engaged in the practical pursuits of life, the importance, the duty, and the practicability of EDUCATING THEMSELVES, in a manner worthy of being created in the image of God, and provided with illustrious means of improvement.

It will endeavor to disseminate correct views of the kind of education best suited to Republican citizens in general, and to each of the Practical classes of Society in particular; and to point out the best course to be pursued in its acquirement.

We believe it will be able to demonstrate that the Useful Avocations of Life, instead of constituting any obstacle to the best kind of Self-Education, may and should be so regulated as to contribute eminently to the highest Intellectual and Moral, as well as Physical, interests of those engaged in them.

It will therefore repudiate the notion, that true elevation of condition requires the quitting of any useful employment; and do what it can to break down the foolish, not to say wicked prejudice against healthy Labor, which still so extensively prevails, as well as to check the over-zealous renovation for Professional life, so common among all classes.

Recognizing the cardinal Christian doctrine of Human Brotherhood, its whole spirit will be opposed to Oppression and Depression in all their forms, whether their victims be of any caste or of any color. It will show that sound policy, no less than duty, calls sternly upon the more prosperous classes to take the most generous interest in the elevation of every branch of Society.

All this, it professes no novelty. Taking its stand upon those two grand principles of American Institutions, the Right of the People to Self-Government in the State, and to Private Judgment in Religion, it will show that these principles may not be put aside as mere rhetorical flourish. They not only mean, but command something. They involve the doctrine, that all classes of the community, when in a condition to exert their powers, are CAPABLE OF FITTING THEMSELVES TO JUDGE WISELY UPON THE AFFAIRS OF STATE, AND THE DEEP THINGS OF RELIGION. This is an old, but not a new, doctrine, and it is as true as the sun and moon, and as old as the hills. It is a doctrine that will not be neglected by the responsibility this truth fastens upon him, without proving false to his country and to the Kingdom of God. The life of Liberty depends upon acknowledging and living up to it.

Here the free spirit of mankind, at length, throws its last fetters off, and what shall place a limit to the giant's unchained strength, or curb its swiftness in the forward race?

The social means now in operation for the elevation of the mass of Society, together with such new schemes of improvement as may be proposed to the community from time to time, will receive the most serious, and we trust candid consideration. Special attention will of course be devoted to Literary, Mechanic Institutions, and other popular educational Societies.

As to the attention we shall devote to Literature and Science in general—as well as some other matters which there is not room here to discuss—we need only say, that we shall be guided mainly by the leading design of the Magazine. We have only aimed in this place to explain the peculiar features of our plan; and it is the less necessary to go further into particulars, as the work has begun to speak for itself.

THE Editor has devoted considerable time, during several years past, to the collection and preparation of materials for a work of this kind; and having secured the aid of several writers of superior ability, besides engaging in the work with his own hands, he has no reason to entertain the least doubt that he will be able to execute his plan with some good degree of efficiency.

Published by GEO. W. LIGHT, 3 CORNHILL, BOSTON, and sold by Booksellers and Periodical Agents throughout the United States.

## MECHANICAL AND DENTAL SURGERY.

TEETH AT COST, UNTIL MARCH 1, 1847.  
Office, No. 266, opposite No. 307, Washington-st., corner of Jesso Place, Boston.

FOR the purpose of introducing more extensively in many important respects, an entire new mode of preparing and mounting Mineral Teeth on Plate, the merits of which, it is confidently believed, will be found to greatly exceed the usual method of preparing them, the subscriber has been induced to offer such terms, for a limited time, as will not only give to the public generally an opportunity of testing the practicality of his theory, but will offer a rare opportunity for the poorer classes, whose means are limited, to pay the usual price demanded. The new principle is not only applicable to small cases of two or more teeth, but is peculiarly and especially adapted to whole or half sets, where the alveolar or dental ridge has become uneven and irregular, by the absorbing of some parts more than others. In all such cases, it will be readily seen by an examination of the jaw, that carved work in blocks, prepared expressly for each case, is necessary, for restoring that which has been removed by absorption, and for bringing out the cheeks and lips to their natural and uniform fulness. The difficulty to be overcome in whole or half sets, so far as the proper form is concerned, is not fully met by this mode, and it is not possible to accomplish it so fully by any other means. It is the want of this ingeniously wrought block-work to remedy the defects above referred to, that so many are unsuccessful in giving satisfaction in their plate work, especially in whole and half sets. Another advantage of carved work, and one of great importance, too, is its cleanliness. Unless the teeth are moulded to fit the plate in the most perfect manner, the fine particles of uncast metal food, with the liquors of the mouth, will, as a matter of course, pass between the teeth and the plate; and being retained there a few days, it being impossible to remove them, will invariably become offensive and taint the breath. Another advantage of paramount importance which the carved work affords, is that of single teeth, in its perfect adaptation. Each tooth should meet its mate in the most exact manner of masticating food; otherwise the whole work will prove a source of continual annoyance, by its instability, falling down and other inconveniences only known to those who have worn it. The difficulty to be overcome in this style of work that can only be understood and appreciated by an examination of the specimens that may be seen at the subscriber's office—which the public are respectfully invited to examine for themselves. They consist of whole and half sets; and a variety of cases of smaller magnitude, where great difficulty has been overcome. They cannot fail to excite admiration from all who are pleased with close imitations of nature, and would inspire a confidence in their merits that the wearing of them would tend to strengthen.

Up to March 1, 1847, the following terms will be strictly observed for all cases of plate work, from a single tooth to a whole set, viz: when a fit and fineish of the work are produced to the satisfaction of the person for whom they are made, the charge will be simply the cost of the materials used in their construction, which will be less than the usual price (if paid); and after wearing them six months, if perfect satisfaction is not given, the teeth may be returned, and the amount paid for them will be refunded. Old plate work that has been worn with much inconvenience, will be exchanged for new on paying a small difference. All other branches of Dentistry, such as Filling, Setting on Pivot, Cleansing, Polishing, Regulating, Killing Nerves, Extracting, &c., will be attended to in the most thorough and scientific manner, and on the following terms, viz: For filling common sized cavities with gold, \$1; For filling deep cavities, from 50 cents to \$1; For setting on gold pivot, \$2; For cleansing, \$1; Extracting 25 cents. Examinations and advice gratis. All operations warranted.

Carved work in block for whole or half sets will be got up for other dentists on reasonable terms, and sent by express.

S. STOCKING, Surgeon-Dentist.

Ag. 28 Geo.

C. W. LEFFINGWELL,

Attorney and Counsellor at Law, and Solicitor in Chancery,

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